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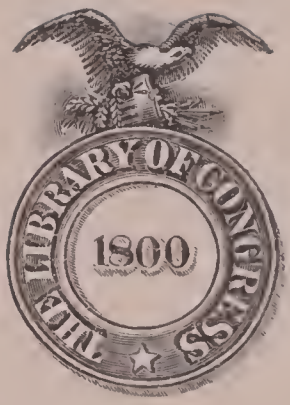
The Master Demand

Lida A. Churchill



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The Master Demand

Lida A. Churchill

Author of
"The Magic Seven," "The Magnet,"
"A Grain of Madness," Etc.

The life which is moving in the natural, which is the God-appointed, way comes in contact with, and commands the use of, those high Intelligences and Spirit-informed and vitalized forces, of both worlds, which, working with infinitely fine tools in a medium of unexplainable potency and responsiveness, bring forth mightily.

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"Give us something concise, consistent and adequate," is the cry of the busy, happiness-craving world. THE MASTER DEMAND aims to answer that call with precepts born of experience and with knowledge won by waiting on, and working with, the Force and forces which respond to earnest demand.

Lida A. Churchill.

CONTENTS

		PAGE
I.	How To Speak for Power	9
II.	How To Speak for Adjustment - - - - - -	23
III.	How To Speak for Understanding - - - - -	32
IV.	How To Speak for Force and Forces - - - - -	43
V.	How To Speak for Attraction - - - - - -	56
VI.	How To Speak for Plenty	72
VII.	How To Speak for Peace	83

I.

HOW TO SPEAK FOR POWER.

Power is the master possession, the root from which all other possessions spring. It is as possible to grow a plant or to produce a vegetable without bulb or seed as to develop and maintain an adequate life without power. The powerless man is a human derelict that is not only drifting aimlessly himself, but is obstructing the passage along which other life barks are steering.

Every normal, healthy, wholesome soul desires power; power to build up and to keep a free and significant manhood or womanhood, to secure needed financial independence,

to command that clean, high, vitality-creating thing, happiness. It is probable that not one person who reads these words but would rather be thought wicked than weak. Wickedness is positive and proclaims the presence of capability; weakness is negative and proves the absence of efficiency. But while wickedness and weakness are directly opposed in their character, the results of each are much the same. The one causes harm, the other permits it. The consequences of wickedness and weakness are to the individual himself, ultimately, very similar. The wicked person sets in motion forces which, moving in a circle as all forces do, come back to make him remorseful and miserable. The weak man sets no forces in motion and, at least, becomes a prey to his realization of lost opportunities

and the dissatisfaction which a sense of unevoked and unused capabilities brings.

If we get at the fundamental truth we shall find that wickedness is weakness and weakness is wickedness, since each has failed to establish that power which is the source and center of happiness. It is man's imperative duty to be happy. Why? Because happiness is holiness, wholeness, the cause and guarantee of generous thinking, wholesome living, right views and regal vitality. All the crimes, all the disastrous mistakes, all the bitterness, all the real failures—there are so-called failures which are real successes—come from unhappiness. An entirely happy world would be a safe and satisfactory world.

How is it that while all desire it so comparatively few secure the

power which is the parent of happiness as happiness is the mother of wholeness, fullness, in all departments and on every plane of life? One very important reason is that they look for it, if at all, from the expenditure of money, the favor of individuals or some lucky combination of circumstances—things from which real, significant, adequate power never was drawn and never will be.

Science and religion, which are becoming more at one every day, agree that filling all space, surrounding and permeating everybody and everything, is an all-pervasive, ever-present, irresistible, inexhaustible Energy, which is the life of everything, from the rock, with its slow but sure vibrations and evolution, to man, who is the highest manifestation of life that the earth knows. There are different names for

this Energy. It is called by some the Great First Cause, by others the Infinite Power, by still others the Absolute, and so on. The best-known, and therefore the most adequate, name is God.

It is a theory that one cannot fail to prove a fact, if he goes systematically and intelligently about it and keeps at the task, that every person with normal faculties and capabilities may draw from this storehouse of Energy just what he needs, and all that he needs, and mold it to his particular requirements, if he will put and keep himself in a position to attract and to receive it.

Right here may be mentioned a second important reason why the number who receive the power which all covet is so comparatively limited. Few are willing—mostly from a mis-

taken idea of what is demanded—to pay the price for it. The Universal Supply of Energy has everything that man needs or could ask for, but no free samples or bargain counters. Its goods must be paid for at par value. Lowell declares that

> "'Tis only God may be had for the asking."

True! But God can "be had for the asking" only as the goods of a merchant can be had for the asking by one who brings something which claims these goods. Someone, by brain or hand labor, has earned the money which is handed over the counter for the merchandise. As surely has someone earned, by a striving soul, an aspiring heart, new resolves, real repentance, a right-about-face attitude from some formerly injurious career, or a steady persistence in con-

science-taught ways, something which can be put forth as a claim upon God.

There is among thousands of unthinking people an idea that by taking up New Thought teachings one can, by little or no effort, secure every good and desirable thing, including invincible power. What is New Thought, and what does it really teach? New Thought is simply a re-statement of the oldest of all spiritual thoughts and ideas in a manner to make those thoughts and ideas stand out clearly and unmistakably as that which they actually are; real declarations regarding real power and powers, real force and forces, which may be used and utilized in everything which concerns real life and every life. It emphasizes the truth—for it is a truth and a most stimulating one—that really serving God is

not, as was taught by the old theology, not the old religion, holding one's self in a fearful, self-depreciative, gloomy and servile attitude before a Power too far away to be nearly approached, too austere to afford an idea of fatherliness; but growing, certainly, self-respectingly, splendidly and joyfully, into the great character that commands great power and puts forth great force. But nowhere does the New Thought, any more than the Old, teach that power can be grown from any other soil than that of fixed principles; that real happiness, which is the mother of real wholeness and real success, can be the result of anything but the determined and persistent life lived after the God-plan, shaped by the God-model. The New Thought but makes plain the meaning of the Old; that every one must build

and establish a power house by building and establishing a character. The rich young man who came to Jesus to ask what he should do to "inherit eternal life" was told to sell his goods and give to the poor, and to come and follow in righteous ways; in other words, to do something which would turn him from luxurious and self-indulgent habits, train his moral muscles, and arouse and stimulate his spiritual nature. The Master knew that no one could *inherit* eternal life; that it was never to be given away or to be handed down from one to another, but must be a thing of becoming, an evolved and *paid-for* possession. The price of being powerful is growing into power by putting and keeping one's self in an attitude in which power can be born and can increase.

A point not to be lost sight of is that powerlessness, also, has its price; and it is a heavy one. Remember that life, every life, *must move in some direction.* Neither Nature nor human nature suffers stagnation. The price of so ordering, or neglecting, one's life that its general direction is downward is loss of self-respect and consequently the respect of others—for no one respects a person who has ceased to respect himself—the absence of power, peace and prosperity, and, therefore, of happiness. The sensible, practical, necessary question to ask is: *Which life will pay?*

The condition in which one may receive power is simply one of adjustment. In wireless telegraphy there is sent out into the ether from a center sparks which form long and short dashes that represent the Morse alpha-

bet. The spark-bearing ether-waves go in circles a thousand miles or more according to the "fatness," or volume, of the sparks. Any vessel within this thousand miles or more range, if it has a "coherer," an instrument to gather up and repeat the message, and this coherer is adjusted, that is, timed and tuned to the sending instrument, will receive the telegram just as it is sent, clear, distinct, unmistakable. Those ships which have no coherer, or, having one, have not the instrument adjusted, must forego the message which they would otherwise receive. Before wireless telegraphy came into use each year thousands of vessels made voyages from shore to shore without receiving one word of communication from those on land. Probably never a passage was made but some one on shore had an important

and imperative word for a person on board, but no provision had been made for the gathering of that word, and so making possible the good it would have done or the comfort it would have brought. The all-pervasive, inexhaustible Energy has potential messages for every human soul, important and imperative words, which may lead to significant accomplishment, insure needed cheer, direction and courage, but only he who has a coherer, and has it adjusted to the Divine Sender, can receive the messages which make for power, advancement, happiness, wholeness.

What is the very first step towards gaining this power? The decision and determination to have it. "In the beginning was the Word." Of course! The creative resolve is the beginning of everything. The determination to

have power necessarily implies a willingness to come into that attitude and those habits of heart, mind, and body which will form a coherer and adjust one to receive that which he personally desires and needs. When one has solemnly covenanted with himself to have adequate power and to *pay the price for it,* he has spoken the word that will, with a steadfast heart and continued practice, give him that power.

SUMMARY AND EXERCISE.

Power is the root from which all other possessions spring, and is rightly desired by all healthy, wholesome souls. It is one's imperative duty to be happy, since happiness is the mother of holiness, wholeness, success and satisfaction. All crime comes from unhappiness. Comparatively few have

the power they covet because they look for it from wrong sources or are not willing to pay the price for it. It cannot be inherited, but must be engendered by the establishment of character. Everything that one desires or needs may be drawn from the all-pervasive Energy if one will so adjust himself, and keep himself adjusted, as to receive it. His determination to have this power is his word, which will, if he keeps his covenant with himself, secure it for him.

Say earnestly once a day: *I solemnly covenant with myself to come into, and to remain in, the condition where I can be adjusted to receive messages, help and guidance from the Divine Source. I evoke, and will be worthy of, and one with, the Power that will make my life happy, whole, satisfactory.*

II.

HOW TO SPEAK FOR ADJUSTMENT.

How shall one become so adjusted to the Divine Sender as to receive clearly, strongly, unmistakably the full import of His message, the undiluted strength of His power?

The natural life is the adjusted or adjustable life, the life into which power can pour itself as full-pulsed sound can fill the pipes of an organ.

What is the natural life? It is the life that moves simply and sincerely along the high road of wholesomeness to useful and happy accomplishment; along the way Nature, or God, intended it to move. It is just as natural for a normally born person to think sane, clean thoughts, to generate moral

emotions, and to be drawn along heart-dictated, and therefore effective and satisfactory, lines as it is for a river to flow undeviatingly from its source to its outlet. The habits which befoul mind and body, the restlessness and vanity that turn the hands to employment in which the heart has no part, the sin which excites and torments and tears down, are all acquired, all unnatural, and shut out real power as filth in the organ pipes would prevent sound from passing through them.

Know for a certainty that the unnatural life, the life that is seared and soiled by unworthy thoughts, bad habits and actual sins, and thwarted and stultified by work which it has no right to attempt, since it cannot do it effectively, is the powerless life, because it is one in which spiritual

forces, which are the only real forces, cannot operate. The natural life, clean, upright, purposeful, with heart and hands in joyful comradeship in the accomplishment of its life work, is, or may be, the powerful, because the God-informed and vitalized, life.

The sinful or misemployed soul is like tossing and tumbling water which receives from the sun only broken images and partial and ineffective illumination, while the unsullied and well employed life is like the wide-bosomed, unfretted lake which receives and reflects the direct and most powerful rays. It is evident that one cannot reflect what he cannot receive, and he who is unadjusted to the full-volumed power-rays of God can no more make them his own than the unadjusted coherer can receive the message which is pulsing around it.

There is a very important truth suggested by all this. The unnatural is the unhappy, the natural the happy, life. The hilarity and sensational emotions which are a part of the "gay" life are no more like happiness than a rocket is like sunlight. They are a part of the tumbling and tossing and are therefore barriers to power. Only the happy man is the powerful man, and only the natural man is the happy man.

Such remarks as these are often met with the declaration that one should be free to live his life as he pleases. The hour will be a priceless one in which those who make this declaration face the truth that no one is free in the sense in which the unthinking mind regards freedom. "The truth shall make you free." Free to choose, and to come into right relations with,

the things or the mode of life that shall bind you. For each one of us is bound to something or some one. Our freedom is in being able to decide to what or to whom we shall owe allegiance, render obedience; whether we shall lead an unnatural and powerless, or a natural and powerful, life. "The next automobile that runs over me will be sorry," said a tramp. "I've got a can of nitroglycerine in my pocket." The freedom to live unnatural lives which many exercise is the nitroglycerine that destroys them.

Polarization, or devotion to some idea or ideal, is a great law of life. Whether one is polarized by the worthy and significant or by the unworthy and trivial determines whether his life is a powerful or powerless one, successful or unsuccessful, worth something or nothing, or worse than

nothing, to the world and those about him. Cæsar, Cicero and Brutus were polarized by the idea that Rome should retain and add to her grandeur and remain the supreme mistress of the world; Cato, by the determination that Rome's great rival, Carthage, should be destroyed; Cromwell, by the resolve to regenerate England; Luther, by the desire that the freedom of the human will and the sacredness of individual conscience should be respected; Washington, by the necessity of securing the liberty of America; Lincoln, by his determination to preserve the Union; Marconi, by his idea of making wireless telegraphy possible; Christ by the desire to redeem the world. These souls, including the Son of Man, were no more free than is the Nihilist who strikes down rulers and spurns the laws of God and man,

and so is driven from country to country, hanged, and regarded as a menace to society and good government, thus making of his boasted liberty a can of nitroglycerine to become his ruin. The allegiance of the former individuals meant progress and power, while the bondage of the latter makes for negation and devastation.

"When the half-gods go the whole gods arrive," says Emerson, and Carlyle declares that no man is born into the world whose work is not born with him. He who is to have power will let the half-gods of unnatural habits and unordained work go, and by living the natural life and doing the work which was born with him will come into a state of equilibrium which will enable him to demand and command the power from unseen sources to be and to do whatever he will.

SUMMARY AND EXERCISE.

One becomes adjusted to the unseen power-currents by leading a natural life. It is perfectly natural for a normally born person to think sane, clean thoughts and to move along heart-dictated ways. Befouling habits and the restlessness or vanity which leads to a wrong choice of work are unnatural and therefore power-prohibiting. The unnatural is the unhappy, the natural the happy, life. Only the happy man is the powerful man, and only the natural man is the happy man. So-called freedom is often direst bondage. Polarization, or devotion to a high ideal, is a righteous bondage and a great power magnet.

Repeat the following each day when alone, and then go into the silence for meditation: *I will to adjust myself for*

the receiving of power by living a natural life, sane, wholesome, pure and poised, and by doing the work that I choose because it has chosen me. I now go into the silence asking, and expecting to receive, the Power that will vitalize me and the Wisdom that will guide.

III.

HOW TO SPEAK FOR UNDERSTANDING.

Is this method of obtaining power which one can mold to his special needs and uses, a practical and demonstrable one? One that an ordinary person can understand by his ordinary senses?

This proper and legitimate question is sure to be asked, and should have a satisfactory answer.

What is a practical thing? It is that which serves some useful purpose, contributes to the gaining of some desired and desirable end. But it is an indisputable fact that many of the most demonstrable and practical forces —most practical because most surely and powerfully serving some useful

purpose, contributing to the gaining of some desired and desirable end—are not yet to be understood by the senses, ordinary or extraordinary, of anyone on this globe.

One of the world's most universal and effective servants is electricity, but neither of those wizards of the lightning, Edison and Marconi, can declare what electricity is. Newton discovered the action of gravity but could give no analysis of the magnetism which pulls everyone and everything towards the earth and so keeps people and things from flying off into space. Who can explain that great commerce-facilitating, alternate swing of the waves which we know as the tides? What elucidation have we received concerning the power that keeps the heart beating, the breath going, the brain working automatically

whether one wakes or sleeps? It is easily proved that man's life and sustenance are dependent upon causes of which his senses, aided by all the acquired wisdom and understanding that he is able to add, can teach him little or absolutely nothing. Willingly or unwillingly man must live largely by faith.

But the theory, which to many has become positive knowledge, that one may, if he will meet the conditions, draw just what he needs from the great storehouse of Universal Energy, is based upon the scientific and many-times tested law that "Like attracts like"; that is, attracts that which will vibrate with it and nourish and augment its growth.

From the same plot of earth may grow the morning glory, the sunflower, the four o'clock and the night-

blooming cereus. The morning glory will open to the new day blossoms so intensely alive in their fresh fragility that one can almost fancy he sees the throb of the flower heart at their center, but which will close themselves to the heat of the waxing hours. The sunflower will keep its steady and loyal glow when the sun's rays most powerfully burn to its core. In the gentler hours of the day's waning the four o'clock opens its petals to their perfect life. The cereus, which the heat of day would blast and blight, sheltered by the protecting darkness, unfolds its splendors. From the same soil, the same sun, the same atmosphere, each of these plants instinctively draws that which is needed for its individual evolution and highest possible perfection, and so comes to its natural and consummate flowering.

As truly as the plant finds and draws that which is necessary for its growth, symmetry and perfection, may every soul find these things if he speaks the necessary word, if he "asks aright."

What is the great primal cause-producer in this world? Thought. Behind every created sentiment, emotion or thing is, and ever has been, thought held long and strongly enough and in sufficiently concentrated form to shape and fashion and bring into use that sentiment, emotion or thing. When the majority of a people of a nation is thinking along one line a strong national feeling is engendered, such as patriotism. War is the result of the thoughts of thousands of people which spread from one to another as flame leaps from blade to blade in a prairie fire. Over the coun-

try from time to time there goes out what is rightly called a crime wave, an insanity wave, etc. Through thousands of newspapers and millions of tongues the thought of crime or of insanity is engendered, and this many-times intensified thought finds lodgment in already disordered and inflammable minds and results in more crime or insanity. In the same way waves of noble and significant or foolish thought spread all over a nation, or nations, such as the present temperance wave, or the sunflower fever which a few years ago burned in so many minds, or the farther away hoop skirt and "Grecian bend" craze which did away with the good sense of so many women. A woman's recent declaration that "Thought is as catching as smallpox and holds one in as strong a grip," is literally true.

Where is this storehouse of Energy, and what does it contain?

Meeting and mingling with our physical world, whose objects and sounds we see and hear in part—for there are, even here, many objects and sounds which we have no senses fine enough to perceive—is the, to us, silent, or astral, world, and into the wave-bearing ether of both are constantly being poured thoughts and ideas from minds of all grades of intelligence, the minds of the sages, the servers and saviors of mankind who have lived and striven and accomplished wherever humanity has dwelt or dwells. The ether is atmosphered not only with the thoughts and ideas and ideals of all these, but is surcharged with their will power and energy, which are sent out as aura to move in waves, as thought moves.

The thoughts of the seen and unseen worlds rush to answer the attraction of like thoughts, thus forming a battery from which a tremendous current is engendered. In this current one has a force that is irresistible.

No inventor, no chemist, no teacher, no writer, no dressmaker, no person whose duty or desire it is to invent or to create anything, physical or mental, or to find new ways to use or to apply old means or methods, and who has given any appreciable thought to the wished-for accomplishment, but has found new ideas and fresh fashioning of old thoughts pouring into his brain, and in thousands of cases has thus been enabled to bring forth results which would once have seemed impossible to him; which would have been impossible but for the unseen, perhaps unrecognized, help received.

When one has determined to become a master in the work to which he has been called by Nature, or God, and keeps persistently trying to make himself so, he has, according to the law of attraction of like for like, made a magnet which will inevitably draw to him those influences which vibrate with him, and which will guide, inform and strengthen him.

What is meant by the declaration that "Thoughts are things?" Exactly what is said. Clear, well-defined thoughts take actual shape and color, act with real intelligence, go on real errands, accomplish real results. Vague fancies and impressions are no more thoughts than a towering cloud is a castle.

Any fixed determination persistently held compels the attendance of forces which correspond to itself and

the fit conditions for its carrying out. When the real word is spoken by the real will obedience is inevitable.

SUMMARY AND EXERCISE.

Many of the most powerful forces are not to be understood by the senses. We must live largely by faith. The great cause-producer is thought, which spreads very rapidly and is extremely infectious. Thinking steadily along a certain line attracts, according to the law that "Like attracts like," similar thoughts and ideas from the great mass of mind-stuff in the physical and astral worlds, thus making a battery from which an irresistible force may be generated. Thoughts are things and take actual shapes and colors, and go forth intelligently on actual errands. When the will speaks it commands obedience in both worlds.

Say in the silence: *I will to add to my inherent power the power which comes from contacting with other minds of similar ideas in the visible and invisible worlds. I will to be informed, guided, strengthened and provided for from God's Universal Storehouse of Energy.*

IV.

HOW TO SPEAK FOR FORCE AND FORCES.

One important thing to be borne in mind by him who is to evolve power and to use it as a real factor for real accomplishment, is that *power is not force.* Power is static, force is dynamic. *Force is power in motion.* In the power house of an electric railway are the dynamos which generate and conserve power, but if this power was not put in motion no car would move along the rails and the power would remain useless.

The story is told of a man living far back in a sparsely settled country who went one day to the nearest station from which he was to take his first railroad journey. After two

hours the depot master found him still standing in the station. "Didn't you buy a ticket to Smithville?" said the agent. "Yes," was the reply. "Then why didn't you take the train?" said the agent. "It left more than an hour ago." "Why," replied the bewildered man, "I thought the whole thing went."

In the moral and spiritual, as well as in the physical, world nothing goes without being sent. It is force that goes forth from power to accomplish results, as it is the car that moves from the dynamo to utilize its might.

A truth that naturally follows and should not be lost sight of is that according to your power will be your force. Little power can send forth little force, weak power can generate only weak force. Only good power can make good force, only strong

power strong force, only intelligent power intelligent force. It thus becomes apparent that if one is to become wisely and vitally forceful he must become wisely and vitally powerful. Always and everywhere the supply must, in quantity and quality, depend upon its source.

What is the practically forceful life? It is not a sentimentalism or a vagary, but a provable truth, that the practically-forceful and forcefully-practical life is the life that is lived righteously, (rightly), which is informed by God's wisdom and goes with the current of God's laws. If you are taking advantage of, moving with, natural laws, which are the laws of the all-pervading Energy, or of God, you will draw, and can utilize, the wisdom, strength, power and force which go with the current of these laws. If not, any

untoward thing may, often will, overcome you, and whether you temporarily succeed or not, permanent, unassailable success is impossible to you. The prow of the fastest vessel is laid parallel with the waves. The adequate accomplishment of thousands of machines comes from their taking advantage of the expansion of steam, going with it, and so making its strength their own. Stand before a moving electric car and you will be maimed or killed. Seat yourself within it and you will be propelled by the same power as itself. One spoke who *knew* when Emerson said: "O, my brothers, God exists. There is a soul at the center of Nature, and over the will of every man, so that none of us can wrong the universe. Certainly there is a possible right for you that precludes the need of balance and wil-

ful selection. For you there is a reality and congenial duties. Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right, and a perfect contentment."

There is no more success and happiness-destroying idea, no more disastrous decision, than that sometimes entertained by an unthinking person that he will be a law unto himself, will, for the furtherance of his own selfish plans, set himself against the natural, which is the righteous, law.

A belief that has wrecked or stagnated thousands of lives is that one is banned and barred out from significant becoming and accomplishment by his environment, or his lack of education, or the absence of present op-

portunity; that since circumstances have not "put him in the middle of the stream," instead of his putting himself there, that he can never be placed there at all. It is, however, an indisputable fact that if one could be dragged into the middle of the stream of power and wisdom—which would be impossible, since one must *live* himself into it,—he would smother with the current or be left high-and-dry by the swift-moving waters. It is he who is proof against untoward environment and who makes a soul environment of his own as a center from which to evolve and to work, who stands out from commonplace multitudes as the low-hanging Venus of summer nights stands out from other stars. Jesus lived and worked in that place which had become a by-word for vice and wickedness, Nazareth;

Florence Nightingale and Clara Barton have spent a large part of their lives among rough soldiers; the daily associates of Arnold of Rugby were ignorant boys, those of Howard hardened and crime-stained prisoners. As the anemone springs from rotting logs and the water lily from the reek and filth of the stream, so may the determined soul, the soul which has covenanted to have adequate power and to send forth adequate force, rise above and away from those things which are no part of his spirit, and be a wiser, more moral and more transcendent individual for the lessons they have taught him. The great Books of all religions are full of promises for those who overcome; promises which actual life bountifully makes good. The glory of the rainbow is shown by the dark cloud behind it.

The bird is not beaten back by the wind, but by it its wings are upheld and strengthened for long and strong flights. Moral muscle is gained by rowing *against* a tide of immorality. Man is like the apple tree which receives only two-tenths of its nourishment from the roots in the earth, the remaining eight-tenths from the things above the earth, the constituents of the air, gases, etc. It is from the upper stratas, the energizing, informing higher ethers, that he obtains the most and best of his nourishment, the force-producing power which renders him independent of earthly environment and man-made conditions.

This suggests a truth that cannot be too seriously considered and acted upon. We have seen how the atmosphere in which we live is crowded with thoughts which are real things and

which play a very real part in our lives. We have also seen that these thoughts are attracted by, and augment and strengthen, those thoughts which are of a like nature to themselves. Just as surely as there are bad and vicious and deceiving people, as well as good and honorable and frank ones, on the earth, are there bad and vicious and deceiving beings in the astral world, and from people of this type in both worlds come, to those who are adjusted to them, dissolute, disastrous, disintegrating thoughts and influences. Working with the only really honorable, effective and adequate Force and forces is as practical a business and financial measure as it is a spiritual advantage.

When one forms an unshakable decision, and by his attitude and actions lives up to that decision, that he will

not be held down or hindered by his environment or circumstances, but will make for himself the one and govern the other, he draws to his aid and enlightenment those forces, in both worlds, which will, gradually but surely, and generally in wholly unexpected ways, open to him new means of growth, helpful friends, needed knowledge and information, and fresh opportunities for unfoldment and advancement all along the line.

That power should be transmuted into force, action, is necessary for two reasons: It is imperative that the world's work be carried forward and that each God-appointed task should be taken up by each God-appointed person, or there is whole or partial failure in carrying out the exact details of the world-plan, in which every one has his specified part to perform,

and whose failure to perform it creates confusion and partial hindrance in the working of the universe. Again, every man has the right, as well as the obligation, to experience the uplift, the stimulus, the self-respect which make for character-evolution and the happiness which is holiness.

It was the Master of life Himself who said: "The kingdom of heaven suffereth violence, and the violent take it by force." That is, the God-power, the God-force, the guidance and strength and intelligence which constitute this kingdom and lead to its utilization in all needed ways, are yielded to the earnest demand of one who will not be denied.

SUMMARY AND EXERCISE.

Force is power in motion. Nothing goes that is not sent. According to the

generating power will be the quantity and quality of the force. Only by working according to God's laws can one be really successful. Dissolute and destroying thoughts and influences are attracted by thoughts of like nature to themselves. Many are disastrously held down and hindered by the belief that they are victims of their earthly environment. One can make his own environment and largely govern his own circumstances, and be stronger and wiser and better for the untoward things he has been obliged to endure in working out his deliverance. In deciding to be unhindered by his environment, and in acting up to this decision, one draws to his aid, from both worlds, those forces which will open for him new ways and afford him fresh opportunities. The kingdom of heaven welcomes the "violent," the

earnest, determined thought, and yields to it all that it claims. Thus earnest demand cannot be denied.

Say earnestly when alone: *I covenant with God and myself to harbor only such thoughts as shall attract high, helpful, pure thoughts and influences, to be superior to any undesirable environment and to control circumstances. I will to go with, and to utilize, the God-currents in doing my own work. I claim, earnestly and determinedly, all the power, strength, wisdom, guidance and peace that make the kingdom of heaven; and I will not be denied these things.*

V.

HOW TO SPEAK FOR ATTRACTION.

One important reason why a successful life must be a natural life, one polarized to the place and work which belong to it, one moving with the God-currents, is that only this life is the magnetic, the attracting as well as the attractive, life, the life that will draw for its uses the necessary supplies.

The fundamental process of the creation and maintenance of any significant, permanent and adequate thing or system is that of securing sufficient inflow to meet the inevitable outflow and to leave a reserve fund or bulk. Uncounted small streams are gathered to make an Amazon or a Mississippi River which stretches out its waters

to bear vessels of human freight and boats of commerce. A bank takes in thousands of dollars that it may safely and profitably lend thousands and suffer no depletion. Into every center from which there is to be forceful radiation, an output which will secure effective results, there must be poured a steady supply which will be inexhaustible. The bed of the Amazon or the Mississippi would soon be dry if all streams ceased to flow into it; the bank would not long remain able to lend money if its deposits were cut off. Just as surely as the river without tributaries would run dry, or the bank without deposits would fail, will the soul without attracting and holding sufficient power for radiation and reserve fund become ineffective, unproductive and wholly unsatisfactory.

It is a comforting and reassuring truth that the natural, the meant-to-be, life is the attracting, or the magnetic, life. We do not have to struggle and strain, or to seek any unusual way or unaccustomed place or occupation, in order to develop such a life. On the contrary, magnetism means the absence of strain and struggle, and is best established and sustained in ways made familiar by our moving therein. It is no more natural or orderly for one to lead a demagnetized, which means a disorderly and unsuccessful, life than it would be for a star to leave its orbit and to hurtle through space as a comet. Why is it that "The way of the transgressor is hard?" Because it is unorderly, unnatural, and hence non-attractive and powerless. In Nature and in human nature every unnatural thing which is

thought, said or done is punished, not in revenge, but because it has broken a law which decrees that everyone and everything shall go with the ordered current of his or its ordered life, and so be free, happy, successful, or become mangled or totally crushed by going against it.

The four great constituents of magnetism are stillness, steadiness, coherence and order. If a magnet is applied to two boxes of steel or iron nails, in one of which every nail lies straight and points in the same direction as every other, and in the other the nails are simply thrown in and point in every direction, the nails which are arranged in order will each be magnetized and will itself become a magnet, while the contents of the disorderly box will remain entirely without magnetism. If the box of

magnetized nails, or any magnetized thing, is allowed to fall to the floor, or receives a violent shock, the magnetism is immediately and completely dissipated.

When the compass points steadily to the North the captain knows how to steer the ship into right channels or to bring it safely to shore, but anything which deflects the needle—which is very susceptible to foreign substances, or those that do not naturally vibrate with it—may cause it to lead the vessel astray with sometimes disastrous results. "That thing," said a man shaking a tin lantern, "sent my yacht almost onto the rocks last summer. It was near the compass and changed the direction of the needle before anyone discovered what it was doing. The pilot steered by the disarranged compass, and we came

mighty near being brought up with a round turn."

In the case of the disordered nails or the deflected compass the magnetic current is not allowed to pass along the natural, straight, empowering way, but is broken and dissipated by the zigzag direction in which it is sent.

The scientific law whose workings are demonstrated in the case of the nails or the compass is just as clearly shown in the magnetism and demagnetism of a life. In the haphazard existence which has no general direction, or which allows itself to be thrown violently about or constantly deflected from its natural way by people or things which are foreign to it, the Divine Energy, or Magnetism, does not find the straight, or orderly, path through which it can flow with empowering force, or, having found

this orderly way and entered it, it is broken and dissipated and sent into zigzag ways by disorderly or violent emotions or acts.

A moment's reflection will convince you that you have never seen a person who was erratic in action, spasmodic in speech, uncertain in moods, whose thoughts and resolves habitually moved one way to-day and another to-morrow, who was often violent in feeling or conduct, who was magnetic or who drew to himself the desired and desirable conditions of existence.

A thing which should be especially guarded against as a magnetism preventer or destroyer is hatred or hard feelings towards another.

"I shall never rest till I get even with that fellow," said a young man a few years ago, speaking of his

brother-in-law. "He did all he could to keep his sister from marrying me, and now that she's my wife he don't like me a little bit. But I'm a good hater and never lose a chance to let him see that I'm master of the situation."

One cannot make a mistake more disastrous in results than to suppose that because he is a "good hater" he is master of any situation or of himself. By hate one is enslaved and robbed of all mastery. When Jesus taught that one should love his enemies—that is, harbor no unkindly feelings towards them—and pray for those that despitefully used him, he was not uttering a mere sentimentality or unpractical advice, but giving to the world a rule by which one may turn aside the shafts of ill will, which mar and rend and destroy, and attract

to himself instead those high, subtle, powerful Force and forces which will act for his upbuilding instead of for his destruction. Since the very life of magnetism is love, and the law that like attracts like holds good, no person with hate in his heart can be, at best, more than an intermittent and imperfect magnet. There is no stillness, steadiness, coherence or order, the four great constituents of magnetism, to the hating life. It is like the hail-pelted surface of a lake, continually tormented and tortured by sharp and cutting impacts which, as long as the storm continues, destroy its natural beauty and power of reflection. The soul that is tormented and tortured by hate is never free to show forth its natural beauty, never still enough to reflect God or to make an orderly channel for His magnetism.

The young man alluded to, who could "never rest till he had 'got even'" with his brother-in-law, became constantly *un*even with himself and all humanity, as all "good haters" do. His treatment of her brother did much to alienate his wife's affections, and she finally divorced him. One hate drew to him many other hates until friction and inharmony became the rule of his life. He at last went down to a suicide's grave, victim where he had fancied himself master.

In this and in thousands of other cases is again emphasized the fact that one must go with the God-currents, not against them, if he would be successful and happy rather than crushed and miserable. God has commanded and all great Teachers have urged that love be the law of life, and because it is the law, the observance and prac-

tice of which mean power, prosperity and peace, to indulge in and practice its opposite, hate, is like standing before a moving electric car or rowing across an irresistible current. The result is mangling or destruction.

Again, and still according to the law of the attraction of life for like, as surely as thoughts of love, or of anything else, draw thoughts and influences of like nature to themselves, so do thoughts of hate and ill feelings attract to themselves other thoughts and influences which goad and pester and exasperate until the power of calm reasoning and comfortable enjoyment is gone; and when one cannot calmly reason and comfortably enjoy, he has ceased to be happy, and hence sane, and actually or potentially successful.

Another fact connected with hatred

should be far more generally known for the protection of mankind and the safeguarding of his happiness; that happiness which means his holiness (wholeness) and hence his success along every line of his being.

We have found that thoughts are actual things; things that take actual shapes and go forth on actual errands. Thoughts of hate and malice and revenge take barbed, pointed or jagged shapes and lurid colors, and go swiftly and surely to those to whom they are directed, often with the result of causing illness or producing disaster, which, in turn, produce more inharmonious thoughts and unhappy mind attitudes. If, as often happens, the baleful thought is not received by the one to whom it is sent—who may be too securely protected by his own good thoughts or the good will of others,

or may be too positive to be receptive —it rebounds back to its sender with redoubled force, making him its victim. The "good hater" never has robust health, a happy heart, or a joyous nature. There is utmost truth in the lines:

"Joy will not mate itself with wrong,
The bird of prey ne'er has a song."

When one has made a home for hateful and malicious thoughts they will take up their abode there, making impossible all magnetic attraction.

It is thus easy to see that the way of kindness, of good feeling for all, of a right mental attitude toward all things and all people, are simply practical necessities to him who is to magnetize his life and make it a success on all planes of his being, spiritual, moral, physical.

The life that is still *from within outward,* not from apathy or discouragement, but because of conscious power, confident faith and a constant realization of the indwelling of the Holy Spirit and the radiation of His might, is the magnetic, and hence the successful and happy, life, the life whose reserve power will be all the greater the more power it puts forth as force, whose inflow will always be more than commensurate with its outflow, whose funds will never suffer depletion.

Let him who is to build a power house from which result-bringing force may go forth, and who must therefore have a magnetized life, begin with the things nearest at hand that need striking out or strengthening, and keep on till the Divine Energy, or Magnetism, flows to him and

through him as water through river grasses or mist through rain.

SUMMARY AND EXERCISE.

Into every center from which there is to be adequate radiation must be poured a supply which will furnish the outflow and leave a reserve fund or bulk. This inflow must be attracted by an ordered, regular life which habitually moves in the natural direction and does not deflect or zigzag, and so render ineffectual, the Divine Magnetism which would otherwise empower it and make it successful and happy. Erratic actions, spasmodic speech, irregular movements are all magnetism preventers or destroyers. Hate is directly opposed to the law of God, which is love, and is the most zigzagging, power-preventing, happiness-hindering thing in life. He who

tries to "get even" with others and is a "good hater," gets *un*even with himself and all humanity, and, if his hate continues, makes practical success and happiness impossible. Into the life that moves with the God-currents magnetism pours as water through river grasses or mist through rain.

Repeat during meditation time: *I will that my life shall go with the God-currents in an ordered and orderly direction, with no erratic actions, no spasmodic speech, no deflecting and zigzagging moods and emotions, no thoughts of hardness or feelings of hate towards any one. I will that in me the magnetic current shall find a straight path, and so shall draw all desired and desirable things, conditions and people unto me.*

VI.

HOW TO SPEAK FOR PLENTY.

"Mebbe he's right," said a woman after listening to a preacher who declared that poverty and denials of all kinds and from whatever cause were just what God meant and desired for His children. "Mebbe he's right, but somehow I can't abide the idea of a scrimping God."

In the Book of many great truths there is no truth easier of proof or more continually proved than the one which declares that "The destruction of the poor is their poverty." Anything which makes for unhappiness makes for destruction. Sordid surroundings, lack of food or unnourishing food, insufficient or ill-fitting

clothing, these and all the other attributes and results of real poverty, degrade the intellect, stultify the imagination, depress vitality, throw one out of adjustment, thus rendering him unable to become a coherer for those things which the Divine Energy sends forth for his gathering. Resignation to belittling and benumbing poverty shows lack of understanding or laziness of will. The heart of the rightly constituted person turns instinctively from any "scrimping" or scrimpy person or thing. Every soul naturally, and hence rightly, demands plenty.

What is plenty? When the word is spoken nearly every one thinks of money; and yet money, by itself, is no more plenty than a fish hook is a fish. Our prisons, insane asylums, divorce courts, and the vice and profli-

gacy in thousands of so-called high places, leave no room for doubt that as surely as the destruction of the poor is their poverty, so, over and over again, is the destruction of the rich their riches. Plenty is no more found among those who are destroyed by too much money than among those who are destroyed by too little. One has learned a great truth, and one that he must learn before he can come into happiness, wholeness and wholesomeness, when he realizes that *it is only inherently valuable things that give uninherently valuable ones worth and significance.*

Money has no inherent value. If one were confined to a place from which there was no access to the commodities of life, a quart of flour would be worth more to him, more nearly represent plenty, than a ton of gold.

The miser has gold but not the inherently valuable emotions and traits which, with his material means to express them, would constitute for him plenty. In the hands of one who lacks the ingredients of real plenty, wisdom, guidance, justice, kindness, generosity, practicality, pure-heartedness, constant touch with God—by whatever name he may call God—money, to which only the stamp of the government which issues it gives value as a medium of exchange, is no more safe, for himself or others, than is a razor in the hands of a child. As surely as the issuing government must put its stamp upon its coin, must righteousness (rightness) imprint itself upon the things of the world to make them of real value. "He was an all-round good fellow when he was poor and ambitious, and hammering away at the

work he loved to pull himself up," said one of a young man of his acquaintance, "but unfortunately he one day drew fifty thousand dollars from the Louisiana lottery, and as soon as the money was paid to him he began the course that ended in his ruin. He drank and gambled and did still worse things, and died of delirium tremens, a charity patient in his own city."

Who shall doubt that the sober, ambitious young man, striving to raise himself to a significant position by following his God-appointed, and therefore magnetic, way, had not plenty rather than the man who by a gambler's luck gained a gambler's fortune and lost all that might have made the fortune of value?

Plenty is that which makes a life high, clean, adequate, happy; makes

it to be lived by law, to go with, and be magnetized by, the God-currents.

Many a life is given plenty by temporary deprivations and denials. Watching an experienced gardener cut back the sprouting twigs and springing tendrils of a growing tree, the uninformed would say that he was ruthlessly destroying the tree's luxuriance and detracting from its strength. The gardener would declare that the unneeded twigs and tendrils would exhaust the sap and absorb the nourishment that should be utilized in making the sturdy trunk and fruit-bearing branches which constitute the tree's plenty. So in thousands of lives the character-destroying sin, the spirituality-exhausting excesses, the kindness-preventing arrogance which money had made possible, have been cut back and stripped away by the

seeming cruelty of property losses, or severe sickness, or chastening bereavement. Blessed are they, and their number is uncountable, who recognize the truth that they have eternally gained the kingdom of heaven to which all things shall be added by temporarily losing all uninherently valuable things.

"Have you still money enough to live on?" a friend asked a man who had lost by a decline in stocks. "Yes," was the reply, "plenty now to *live* on. Before the smash in stocks I had enough to *die* on, and I realize that, with its help, I was dying daily to a clean life, a white heart and an upright manhood. Thank God the dying supply has been cut off and I've been shown that it *was* a dying supply."

This man had come to gain plenty by that which would generally be

looked upon as the loss of plenty. The inherently valuable had stamped that which was uninherently so and had given it significance.

Iron which is to be used for razors, fine cutlery, etc., must be greatly hammered. Rolled iron is used only for commonplace implements and coarse tools. Sometimes a white soul comes under apparently cruel hammering because he is selected as potentially fine enough to serve as one of the Master's subtlest and most significant tools.

A man went to the president of the United States to plead for free passage for Art. From his pocket he took a cup which he declared had been bought for the sum of ten cents, but whose decoration had cost twenty-five hundred dollars. God spares no pains when the human is to be glorified into the divine, and the dark as well as the

bright colors show the design of the great Artist. There must be no tinsel; all must be real gold in the soul's enamel. There must be no fading hues, but fast colors firmly fixed by fierce firing, no spasmodic and erratic daubing or splotching, no unfinished particle, no unglowing space. The soul of inherently valuable plenty is a thing of exquisite workmanship. Such a soul may rightfully, and with the full assurance of its large demand being largely met, claim from the eternal Storehouse of Supply the plenty that will meet every need for adequacy, wholeness, happiness.

How much of beauty, suggestiveness and stimulus would the world have lacked had the uninherently beautiful constituted the only plenty! Great art, great literature, great operas, great plays come from great

actions, and the plenty of great ideas and ideals, of the natural, energized, harmonized, effective and magnetic life, was that of which these actions were the expression.

SUMMARY AND EXERCISE.

"The destruction of the poor is their poverty." The soul instinctively and rightly repels the idea of "scrimpiness." Anything which makes for unhappiness, such as sordid surroundings, insufficient or unnourishing food, unsuitable or ill-fitting clothing, degrade the intellect, stultify the imagination, depress vitality, and keep one out of adjustment for those things which the Divine Energy sends out. Resignation to belittling poverty shows lack of understanding or laziness of will. Money is no more plenty than a fish hook is a fish. Many times the

destruction of the rich is their riches. It is only inherently valuable things that make uninherently valuable ones significant and of worth. Plenty is that which makes a life clean, high and happy. Often uninherently valuable things are taken away that the inherently valuable ones may come. When one has these inherently valuable things he has real plenty, and may claim and receive what he will from the Storehouse of Universal Supply.

Say in the silence: *I will to have the inherently valuable plenty of wisdom, guidance, love, cleanness of mind and clearness of brain, purity of heart and purpose, and the magnetism of an ordered life, which will cause my demand to meet a full response from the Storehouse of Universal Supply.*

VII.

HOW TO SPEAK FOR PEACE.

Peace, which is life's capstone and crown, is not torpor or resignation, but a most vital and effective thing, the very core of power. At the center and source of every dynamic and adequate force is peace. A power center must be a peace center.

The heart and pulse of the sea are not the tumbling rollers or seething surf, but the places where the mighty vibrations give no hint of tumult or sign of storm. In unnumbered manufactories are heard the din of flying wheels and dashing machinery, while back in the engine room is a noiseless dynamo with motions so rapid as to give the appearance of no action at all.

Power and potential force are never in the din and clash of life, but in the noiseless center of being whose vibrations are so rapid as to give the impression of negation.

Most significant were those words of Jesus: "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The Master knew that in giving to those few men *His* peace, the peace that comes from an untroubled heart, the quietness, stability and faith which are the result of believing in, and leaning on, invisible powers, so different from the so-called peace of worldly minds which is only temporarily and insecurely established by seemingly favorable conditions and which changes with these conditions, that He was establishing a power from which should go forth the force

that should regenerate life through all the coming ages.

He who is to be most effective for his own good or the good of others, must be he who stands spiritually quiet above the boil and bubble and bluster of the seen and unseen worlds. On the highest point of a mountain range stands "The Christ of the Andes," a lofty bronze figure, pledge of eternal peace between Chili and Argentina. When Valparaiso and Santiago were so nearly destroyed by earthquake this statue stood too high and firm to be affected by the catastrophe below it. It is not a figure of speech or a sentimentality, but a tremendous fact which has a significant and practical bearing upon everyday life, that one may, must if he is really and largely to succeed, build on his soul's heights a place of peace; a quiet, centered, thinking, will-

ing, trusting place from which fear and doubt and despondency are shut out, which shall be his place of creation, his center of power, his dynamic force-producer.

The unstable man is the unsuccessful, sometimes the unsafe, man; the uncentered man is the unsatisfied and unsatisfying man. Just as it is the established house that commands the most and the best business, so it is the established heart, the heart grounded upon, and saturated with, peace, that draws to itself the power which it sends forth as force to accomplish its will. The old proverb, "A rolling stone gathers no moss," is a suggestive one. The moral, or unmoral, tramp, who has no spiritual or mental home, no well-grounded habits of mind or body, no certain choice in the matter of work, who "just happens

along" in the path of life, gathers nothing, least of all peace which is power. One accomplishes only in the place in which he *lives* in body, brain and spirit.

A great help in the attainment of peace is the habit of never allowing incidents to masquerade as events. Burn it into your consciousness that *nothing can destroy or long disturb your peace unless you consent to it.* That famous rule of Pythagoras, "That which concerns me I will attend to; that which concerns me not I will leave alone," is for everybody a most necessary one. The slurs, or shrugs, or insinuations, or even the malicious falsehoods, of slightly-evolved people; the losing of an ornament or the soiling or rending of an article of clothing; the breakage, by one's self or another, of so-called valu-

able china or bric-a-brac—these and unnumbered other things are constantly destroying the equilibrium, the harmony, the peace, and therefore the power and possible force, of thousands of people. These are incidents which will as quickly pass and be forgotten as the mists of morning, and do not any more "concern" the real *you,* which is the only you that should command your serious attention, than a fly buzzing in the sun should absorb hours of your thought. One has made a long step in advance when he has decided, and is each day living as nearly as possible according to that decision, that the non-essentials of life, of whatever nature, shall be left alone or shall receive only the attention due to passing incidents.

An important reason why one should attain to a poised and peaceful

state is that in such a state he attracts, according to the always-acting law that "Like attracts like," poised, powerful and effective Force and forces from the seen and unseen worlds. The moral tramp, the "rolling stone" character, is further weakened and disintegrated, made still more ineffective, by the swarming thoughts of others like unto himself. Just as surely is the established heart more firmly established, the balanced mind more finely balanced, the poised, peaceful and powerful soul more certainly poised, peaceful and powerful, because of the reinforcement of those thoughts and influences, in both worlds, to which they are akin.

Another important truth, which is also a very encouraging one, is that he who works with righteous tools, high, pure, unselfish thoughts, steady and

worthy purpose, unremitting zeal, in ordered directions, handles, and secures the results of, much finer and more effective instruments than the moral tramp. The day laborer performs with blunt and clumsy pick or shovel his commonplace task which is without special significance, while the trained electrician or chemist, working with instruments of utmost fineness, or fluids and gases of non-understandable potency and potentialities, shows forth results which may go far towards revolutionizing a nation or changing the beliefs of a world. So vague, splintered, foggy or evil thoughts, and the spasmodic actions of a life that goes against or athwart the God-currents, work with coarse, blunt tools in a dense, murky, medium. The result is chaos or negation. The life which is moving in the

natural, which is the God-ordained, way comes in contact with, and commands the use of, those high Intellects and Spirit-informed and vitalized forces, of both worlds, which, working with infinitely fine tools in a medium of unexplainable potency and responsiveness, bring forth mightily.

What, in concrete form, is the real definition of peace? Peace is the soul's acclimation to a perfect trust in God; in the Great Force, called by any name one chooses, which is always able, willing and ready to meet, and minister to, its demands; a trust proved reliable by him who has met and is meeting the practical requirements of righteousness, and is thus a magnet which commands all things. The soul's acclimation is the soul's destiny.

SUMMARY AND EXERCISE.

Peace, which is life's capstone and crown, is not torpor or resignation, but the vitally-alive and effective core of power, the source and center of force. The most effective soul is the one that stands quiet above the boil and bubble of the world. The unstable man is the unsatisfied and unsatisfying man. The moral tramp who has no home gathers nothing, least of all peace. One accomplishes only in the place in which he *lives*. He who is to have peace must not allow incidents to masquerade as events, and so throw him out of equilibrium. One important reason why one should be peaceful is that in this state he attracts peaceful, poised and effective forces to himself. He who works with righteous tools, high thoughts, steady purpose, unremitting zeal, in

ordered directions, handles, and secures the results of, much finer implements than the moral tramp. The life moving with the God-currents commands the use of those high Intellects and Spirit-vitalized forces, of both worlds, which, working with infinitely fine tools in a medium of unexplainable potency and responsiveness, bring forth mightily. Peace is the soul's acclimation to that peaceful, poised and powerful state which is made possible by a constant and unwavering trust in the great Force which is able, ready and willing to meet its demands; a trust proved reliable by him who has met the requirements of practical righteousness and has thus made himself a magnet to draw whatever he will. The soul's acclimation is the soul's destiny.

Say once a day when quite alone: *I will, by an ordered, zealous, God-informed life, to acclimate my soul to that place of peace which is the source and center of power. I will that nothing shall keep this peace from me or shall destroy or disturb it. I will to come into constant touch with those high forces of both worlds which are invincible and which will assist me to become invincible.*

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